

W. Mayhew

[Redacted]

22.

Funeral Sermon



FOR

Mrs. Susanna Reynell.

[Redacted]

PHILIP. I. 23.

Having a Desire to Depart, and to
be with Christ.

THE Word of GOD informs us, and our
own Experience assures us, That we are
Fragile Dying Creatures. That Providence,
which hath brought us hither, cries to
us, All Hail to the Grave, and all the Glory of Death,
in the Flower of Youth: The Grave will break, and the
Power thereof shall decay. In the midst of Life

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we are in Death, and in our best Estate we are made altogether Vanity. We are expos'd to innumerable Miseries and Calamities, while we live, and are under an irrevocable Sentence of Death. We see some taken away on our Right Hand, and others on our Left; Death hath no Regard to Sex, or Age. An Old Man hath this Day been carry'd to his Grave. And we have just now attended the Body of a *Young Gentlewoman* to her long Home, who was cut off in the Flower of her Age. Whoever may receive *Hoskiah's* Message from GOD, by some Acute Distemper, Go, set thine House in Order, for thou shalt die, and not live.

IT therefore highly concerns us, to make diligent Preparation for a Dying Hour; to apply our Hearts to Wisdom; to obtain some good Evidences of the Love of GOD; to get our Sins pardon'd, and our Natures sanctify'd; to endeavour after, not barely an *Habitual*, but an *Actual* Readiness to Depart hence. Such a Disposition of Spirit is, by the Grace of GOD, attainable. The Text shews us that St. Paul had gotten it; and the Discourse and Carriage of our Deceased Sister, during her Long and Violent Distemper, plainly discover'd, that she also had attain'd a Willingness, yea an earnest and intense Desire, to Depart hence, and to be with Christ: And having experienc'd the Sweetness of Communion with Christ, and the Benefit of a well-grounded Hope, to be for ever with him, she was desirous that such a Temper might be recommended to you. To this End (I doubt not) she

are made Choice of this Text for her Funeral, that
 you, her Friends and Acquaintance, might be
 excited, to labour after such fervent Love to
 Christ, and such clear Evidences of your
 Interest in him, as may support you under the
 Troubles of Life, fortify you against the Terrours
 of Death, and make you willing, when ever
 your Lord shall call, to depart hence, and to
 go to him, that you may be with him for e-
 ver.

THE Text you see is Suitable to the Case
 and Character of the Dead, and Proper
 for the Occasion; GOD grant, that what
 shall be said on it, may be profitable to the
 Living.

THE Apostle Paul, being a Prisoner at Rome,
 writes this Epistle to *Philippi*, a City of *Macedo-
 nia*, and a Roman Colony, *Act. 16. 12.* to encou-
 rage the Christians there, to Constancy and Per-
 severance in Faith and Holiness, and to prevent
 their taking Offence at his Sufferings, for the
 sake of Christ. To this End he acquaints them,
 That his Bonds had tended to the furtherance of
 the Gospel; the Doctrine for which he suffer'd,
 being Inquir'd into, and taken notice of, in
Nero's Palace, or in the Place of Judi-
 cature. And other Ministers were embolden'd
 by his Constancy, to Preach Christ with greater Resolution, *v. 12. 14.*
 He rejoyc'd that the Truth of Christ was Preach'd,
 tho' some did it out of base Ends, *v. 15. 18.*
 He did not seek his own Credit, but the Honour
 of Christ. He hop'd that Christ should be magni-
 fy'd by him, whether in Life or Death. If he liv'd
 longer, his Life should be Devoted to Christ: If

he were call'd to it, he was ready to lay down his Life for Christ, knowing that Death would be his present Gain, v. 20, 21. It would be *worth his labour, to live a while longer, for so he might have an Opportunity of gaining more Souls to Christ. It would be more for his own personal Advantage to die, that he might see and enjoy Christ. He was in a great *Strait*, or *Perplexity*, not knowing what to choose, Life or Death. Upon his own Account, Death appear'd far better than Life; for by Dying, he should depart from this troublesome World, and be with Christ, which was *much better, incomparably better, better above and beyond all Comparison*, than to continue here. This therefore he hath an earnest restless Desire after. But seeing his longer Life and Labours were needful for the Church, he was willing to continue in the Flesh, and to encounter more Difficulties and Dangers.

HERE's a Noble Piece of Self-denial! This great Apostle, who had been caught up into Heaven, and had full Assurance of returning thither; yet is content for a while to be kept out of Heaven, and to adjourn his future Happiness, to testify his Love to Christ, and to the Souls of Men. What a Contempt is this, not only of the Pleasures and Comforts, but even of the Sorrows and Miseries of Life! What a Triumph over the Frowns and Terrors of the World; To deny the Joys of Christ's Presence in Heaven, for the sake of doing Good to the Souls of Men here on Earth!

But

* *magis est opera pretium*. Hammond.
 † *magis est opera pretium*. *Magis melius*. Castal.
 ‡ *Magis Magis melius*. Montan.

it 'tis not what he acquiesces in, but what he refers upon his own Account, that I am now to discourse of, viz. To Depart, and to be with Christ. his he tells us, he accounted best for him; and his he earnestly desir'd.

HAVING a desire to Depart, and to be with Christ. q. d. "I look upon my self as a Stranger here; I seek a better Country, a Continuing City. I live in a wretched wicked World, surrounded with Enemies, expos'd to Dangers. I dwell in an Earthly Tabernacle, a House of Clay: But I have a comfortable Prospect of a better World. Whilst I groan under present Burdens, I long for Ease and Deliverance. I have an eager, restless Desire, to weigh Anchor *, and see Sail for the other Shore. I would willingly remove hence, and return to my Father's House; leave my Inn, and go to my Home; retire from this World, and go to the City of the Living GOD, the Palace of the great King. I would fain be Absent from the Body, that I may be with my Lord, to behold his Glory, and be compleatly Happy in his Presence.

Y O U see the meaning of the Words: They would afford us several, but I shall confine my self to this One

Doctrine.

THAT it ought to be, and in some measure is, the Temper and Disposition of Holy Souls, to desire to depart, and to be with Christ,

A 4

THIS

* ἀναλῦσαι propriè de nāvibus dicitur, quæ solutis remanentibus ē portu navigant.

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THIS was the Temper of the Apostle, and this is a Temper very agreeable to every Sincere Christian. Such a one cannot but judge it far better to be with Christ, than to continue here: And so far as Love to Christ prevails, he cannot but long to be with Christ: And seeing he cannot be with Christ, without Dying; the Strength of his Love, and the Ardency of his Desires, carry him above his Natural Fears of Death.

IN Prosecuting this *Text* and *Doctrine*, I shall take this Method,

I. Shew you, what Holy Souls do, or should *Desire*.

II. Lay before you the Grounds of their *Desires*.

III. Inquire whence it is, that some Holy Souls are in a great measure, Strangers to, these *Desires* to depart hence.

IV. Make some Application.

I. *Question.*

WHAT is it that Holy Souls do, or ought to *Desire*?

Answer.

THEY Desire Two things.

1. To Depart.

2. To be with Christ. Of these in order.

I.

THEY desire to DEPART, to retire, remove, be dissolv'd or loos'd, to be dismiss'd, to return. Thus many ways the Greek Word is rendred; but all comes to one, They desire to Die, to have the Union between Soul and Body dissolv'd; To be dismiss'd from their Warfare, freed from their Bonds, releas'd from their Confinement; To return to their Home. The Metaphor seems to be taken from *Mariners*, who are said [*λυειν*] to Loose from the Haven, to weigh Anchor and put out to Sea: And when they do this, in order to return Home from a foreign Country, they are properly said [*αναλυειν*] to Depart or Return. The faithful Servants of Christ are Strangers upon Earth: This *World* is their *Inn*, this *Life* their *Voyage*; They are Homeward bound: Heaven is the Port, to which they are Sailing; the Country, to which they are Travelling: When they Dye, they return Home. Fervent Love to Christ, makes them Desire to Depart from *this Body*, and from *this World*.

1. THEY desire to Depart from *this Body*. They who are strong in Faith, and full of Love to Christ, are willing to be Absent from the Body. They look upon the Body as a close *Prison*, a heavy *Clog* or *Burden*, a dangerous *Snare*.

1st, THEY desire to Depart from the *Body*, as from a close *Prison* that confines them. *Plato*, and others, who hold the *Pra-existence of Souls*, imagine, That they are imprison'd in these Bodies, as a Punishment for former Faults. *Origen* was much taken

* *Animam in Paradiso
peccasse, & postea in
Corpus, tanquam in
Carcerem & vinculum
inclusam esse.* Magdeb.
Cent. 3. c. 4.

“ taken with this Notion.
He held, * “ That the Soul
“ lin’d in Paradise, and was
“ therefore confin’d to the
“ Body as a Prison. That,
“ according to the Carriage
“ of Souls, before they
“ were imbodied, there
“ were prepar’d answerable Mansions for them.
“ That such a Soul as had behav’d it self well, was
“ put into a fairer Prison, was cloath’d with a fair
“ and beautiful Body t.

BUT omitting these *Platonick Dreams*, ’tis most
certain, that the Body, which was a Helpmeet
for the Soul of Innocent Man, is become a close
Prison, a dark Dungeon to it, in its lapsed State.
How doth this Noble Spirit, so vast in its Capa-
city, so quick in its Motion, bewail its Confinement!
How doth it complain of the Inconveni-
ences of this little Cell, in which ’tis shut up; this
House of Clay, in which it dwells, Some Hea-
thens, who have had Crazy or Deform’d Bodies,

*Anima Galba
male habitat.*

have lamented that their Souls have
had no better Habitations. But
Christians, who are Citizens of Hea-
ven,

† St. Augustine *de Civit. Dei*, lib. 11. c. 23. gives
us this Account of this Error. *Animas peccasse a
Candore recedendo, & diversis progressibus, pro diver-
sitate peccatorum, a Caelis usque ad Terras, diversa
Corpora, quasi vincula meruisse. Et Paulo post
Anima pro meritis peccatorum suorum, tanquam erga-
stula, quibus penaliter includerentur, corpora accep-
erunt.* Which he well confutes,

ven, Free-men of the New Jerusalem, and have a Title to a Dwelling House, or Habitation that is from Heaven, 2 Cor. 5. 1, 2. must be much more sensible of their Misery, on this Account. They can't but be uneasy during their Confinement: And no wonder, if they long to have the Prison Doors set open, that their Souls may get out of this House of Bondage; that they may return to that Country, which they seek, and may dwell in that City, which GOD hath built and prepared for them, Heb. 11. 10, 14, 16. Here they are confin'd to a Prison, and look thro' a Grate. They have but little Room, and a very narrow Prospect: Therefore they long for the glorious Liberty of the Sons of God; that they may have their Eyes open'd, their Prospect enlarg'd, and that they may behold the Inheritance of the Saints in Light, which, while they are shut up in Flesh, they can't see.

2dly, HOLY Souls desire to be freed from the Body, as from a Clog that incumbers them, or a heavy Burden that presses them down. The Body, by reason of the many Diseases and Infirmities, to which 'tis liable, lies like a dead weight upon the Soul; 'tis as a heavy Load, that hinders it from ascending towards GOD. When the Soul is upon the Wing, and would raise it self towards Heaven, by devout Affections, or pious Meditations, this gross earthly Body pulls it back, and keeps it down. The Body is to the Soul as a rusty Scabbard to a sharp Sword; 'tis, as one calls it, An Impediment to the Soul's Operations. The Cares and Concerns of the Body, are a great Distraction to the Mind, in the Work of God: Yea the Material Organs, by which the Soul Acts, greatly obstruct its Operations. The Body

impediment well
the vehicle.
Plotinus.

Body, even then when most healthy and vigorous, can't keep pace with the Soul, but flags and tires: *The Spirit is willing, but the Flesh is weak.* But when Pains and Diseases sieze the Body, how doth the Soul sympathize with it? The Body, by reason of its near Alliance to the Soul, communicates to it a Perception of all its Sufferings †. How do rack-ing Pains ruffle our Thoughts, and the Languish-ing of our Bodies, impair the Vigour and Sprightli-ness of our Minds? The Soul can make no pleasant *Melody*, when the *Instrument* is out of Tune. A *Fever*, a *Fright*, a *Knock*, disorders our Brains, shatters our Understandings, and disables our Ra-tional Faculties: Dulness and Indisposition of Bo-dy damp the Motions of our Souls. When the Soul, either in Natural or Spiritual Actions, en-deavours to do as it us'd to do at other times, Pain and Sickness disable it; the Body lies as an heavy Clog upon it; its Faculties are bound and fetter'd; it moves slowly, and drives on heavily. How hard a matter is it for Reason to keep it's place, and do its Office at the Helm, when the *Diseased Body* is as a *Ship* in a *Tempest*, toss'd up and down, and driven too and fro? If it be not dash'd against the Rocks, or do not sink, yet 'tis so shatter'd, that no small Time and Care is requir'd to Repair and

† The Soul (saith Dr. Harris) is like the Traveller, that rides a tir'd Horse: Its even stifted within it self, for want of Motion, and move it cannot, but ve-ry lamely, for want of Organs. The Understanding is clouded, Memory weaken'd, Judgment dazled, Phantasy disturb'd, Affections distemper'd; in short, the whole frame of Nature so disjointed, that like brok-en Bones, it can neither rest nor move. Hezekiah's Recovery, p. 198.

and Resist it. Now Matters standing thus, no wonder if Pious Souls would fain throw aside this *Weight*, be freed of this *Clog*, and eas'd of this *Burden*, that they may return unto their *Rest*.

3dly, HOLY Souls desire to be rescu'd from the Body, as from a *dangerous Snare*, that allures and intangles them. The *Flesh* would fain be pamper'd, its *Senses* gratify'd, and its *Lusts* provided for, let God and Reason say what they will to the contrary. How do Bodily Pleasures steal away the Heart from God! How fain would the Carnal Principle bear sway! *The Flesh lusteth against the Spirit; Fleishly Lusts war against the Soul*, and get the Victory. How many Sins are even good Men betray'd into, by their *Constitutions*! Every *Sense* is a *Window*, thro which *Temptations* find admission to our Souls; and every *Member* serves for an *Instrument of Unrighteousness*. No wonder then, that *Renew'd Souls* complain of this *Body of Death*, and long for *Deliverance*.

4. HOLY Souls desire to *Depart* from this *WORLD*. While they are in the World, they are not of it: They are *Strangers upon Earth*: They belong to another Country: They are made free of the *City of God*, the *New Jerusalem*, Phil. 3. 20. *We are Citizens of Heaven*. Heaven is the City, of which sincere Christians are free: They have *jus Civitatis*, the *Right of Citizens*, tho they dwell on this Earth, as in a *Province*, out of the City. They are *Fellow-Citizens* of the Saints. Their *Hearts*, their *Hope*, their *Treasure* is in Heaven. *συμπολίται τῶν ἀγίων*. Eph. 2. 19. The longer they tarry here, the more weary they grow of this present State. They

They find this World very unsuitable to them.

1. As 'tis *Troublesom* and *Vexatious*.

2. As 'tis *Tempting* and *Alluring*.

3. As 'tis *Changeable* and *Transitory*.

1st, **HOLY** Souls desire to Depart out of this *troublesom* and *vexatious* World. *Man is Born to Trouble*; His Days are few, but fill'd up with *Trouble*. No Age, no State or Condition of Life, but hath its *Difficulties* and *Inconveniences*. How weak and helpless is *Infancy* and *Childhood*! What is *Youth*, but *dangerous Vanity*, yea, *desperate Folly*! With what *Infirmities* and *Decays* is *Old Age* attended! In these wearisom Days, and restless Nights, there is no *Pleasure*: Yea, in our best Estate we are *altogether Vanity*. A *Retir'd Solitary Life*, is apt to render Persons *Morose* and *Melancholy*: An *Active Life*, is full of *Trouble* and *Danger*. He that is much alone, will soon grow weary of himself, and be surfeited of his own *Conversati-on*: And he that goes abroad into the World, and is much in Company, will see so much *Vanity* and *Folly*, so much *Pride* and *Selfishness*, so much *Ill-Nature* and *Insincerity*, as can't but make an honest-hearted Man quite Sick of the World, and desirous to steal off the Stage. How hard a Matter is it for those who are most Cautious, to be Blameless and Inoffensive. Cares and Fears, Envy and Losses, attend the Rich and Prosperous: Contempt and Oppression from without, Fretting and Discontent from within, are the common Lot of those in Low and Mean Circumstances. Sickneis and Pain take away the relish of all other Earthly Injoyments,

joyments, in some. The Sick hath no Possession of himself, or of any of the Comforts of Life: He hath (saith Dr. Harris, *Hezekiah's Recovery*) *an Ear*, but not the use of it; *Memory*, but not the use of it. He hath *Eyes*, and scarcely sees; *Ears*, and hears not; *Mouth* and speaks not; *Feet*, but walks not: Sickness turns his Comforts into Crosses. His Bed tires him, his Chair troubles him; his Friends disquiet him. He is not Well, and therefore nothing is well about him.

MANY times those who have Health, meet with such Crosses and Disappointments in their Affairs, or are depriv'd of so many dear Friends and Relations, that their Life is embitter'd to them. A Fire, a Flood, a Tempest, sweeps away their Estate, or a Disease cuts off their Children. Or if none of these things happen, but persons have Health and Wealth, Children and Honour, yea all that *Heaven* can wish; yet, in the midst of all Circumstances of Outward Happiness, they are uneasy and discontented. In the fulness of their Sufficiency they are in Straits, Job 20. 22. Tho' they want nothing of the World to make them Happy, yet they cannot think themselves so; tho' they meet with nothing from without, to molest and discompose them, they can make a shift to create much Trouble to themselves, out of nothing. Their own uneasy querulous Temper is a continual Torment to them: Their covetous Desires, their groundless Fears, their envious Disposition, put them upon the Rack, and drive them thro' with a Thousand Sorrows. They are like Pharaoh's lean Kine, the fattest Pastures, the best Worldly Accommodations, leave their Minds, lean, and ill-favour'd.

BUT

BUT besides these *Troubles and Persecutions*, with which the *World* exercises its own *Children*; there are others which are peculiar to the *Children of Light*: They are *Strangers* here, in a *Foreign*, yea, in their *Enemies Country*. If they were of the *World*, the *World* would own them, and love them, as her own *Party*: But because they are not of the *World*, therefore the *World* hateth them, *John 15. 19.* The *Prince of this World*, and the *Citizens of it*, have no kindness for them: They are listed under *Christ*, the *Captain of Salvation*, and fight against *Sin*; And to be sure, the *Devil* and his *Agents*, will take all *Advantages* against them, to vex and trouble them. We are told, how it was from the *Beginning*, and how it was in the *Apostles Days*. As then, he that was born after the *Flesh*, persecuted him that is born after the *Spirit*, even so it is now, *Gal. 4. 29.* Upright *Job* was mocked of his *Neighbour*, and laughed to *Scorn*, *Job. 12. 4.* Read the *11th* of the *Heb.* and see how the *Faithful Servants of GOD* were us'd by the *World*. The most *Holy* and *Heavenly*, have been treated with the greatest *Scorn* and *Cruelty*. *St. Paul* tells the *Primitive Christians*, what they were to expect, *2 Tim. 3. 12.* All that will live *Godly* in *Christ Jesus*, must suffer *Persecution*. Thus 'twas then: To obey the *Gospel of Christ*, was to provoke *Earth* and *Hell*: To profess *Christianity*, was to become a *Prey* to *Jews* and *Heathens*. The *Christians* were a contemn'd hated *Seet*, every where spoken against. Thus it hath been since, and even thus it is now. How are the *Protestants* Persecuted in *France*, in the *Principality of Orange*, in *Hungary*, &c. And where the *Devil* can't prevail to cast the *Servants of GOD* into *Prisons*, or to take away their

Lives,

Lives, yet he *Raises the Tongue* of his *Agents* against them. "Those who endeavour (saith Dr. *Hornick*, *Mat. 5. 10* p. 312.) to Mortify their dear Lust, Crucify their Flesh, are resolv'd to do more than *Heathens* and *Pharisees*, and do truly Swim against the strong Current of Corrupt Nature; they will find there are fiery Darts thrown at them. Such as will not run with others to the same excess of Riot, must expect Trials of *Cruel Adversities*. "Wicked Men (to use the Words of the same *Pious Man*, p. 313.) cannot endure a Man that is *Precise*; and *Godly*, and *Conscientious*, and reproves them: therefore they will be his Enemies, despise him, deride him, abuse him, and do him an Injury, if they may do it with safety to themselves. How do the *Profane* Revile those who will not Swear and Drink with them! How do they hate and scoff at those, who are *Devout* and *Serious*, cautious of Offending *GOD*, and *Wranging* their *Consciences*! What reproachful Titles do they heap upon them! Calling them *Fools*, *Sore*, *Melancholy*, *Precise*, *Pharisees*, *Hypocrites*, and what not, *Idl.* p. 347. They who hate the *Light*, hate those who walk in it. They can't be easy, while they behold such whose *Conversations* are a continual *Reproof* to them.

AGAIN, what a Grief must it be to a *Child* of *GOD* to see and hear his *Heavenly Father* dishonour'd by the filthy *Conversations* of a *Debauch'd Generation*! How do those *Caths*, and *Curses*, and *Profanities*, which rend the *Sacred Names* of *GOD*, wound their *Hearts*, who Love him! What *Horror* doth there take hold on them, to hear those who pretend *Zel* for the *Cause* of *Christ*,

Christ *Swear* by his *Wounds*; to see those, who Church, devoutly bow the *Knee* to the *Name* of *Jesus*, lift up the *Heel* against him, and *Drink* *Confusion* to his faithful *Servants*. Well may they who *Believe*, and *Hope* for the *Rewards* of the *other World*, long for their *Departure* out of *this* where they meet with so much *Illusage*.

2dly, *THEY* desire to *Depart* out of this *Tempting* and *Alluring World*. This *World* is full of *Snares* and *Temptations*: All *Ages*, all *Places*, all *Conditions* are full of them; and how often are those who walk most *circumspectly*, drawn into *Sin* by them! The very best, while they are here have *Corruption* within to *incline* them, and a watchful *Enemy* without to *intice* them; an *Enemy*, who is well acquainted with their *weak Places*, and accordingly manages his *Affaults*. The *Prince* of *this World*, makes use of the *things* of the *World*, to *blinder* or *discourage* us from our *Duty*, and to *draw* us into *Sin*. No *Place*, on this side *Heaven*, is so well fortify'd, as to prevent this *Enemy* from *Entring*. He found *David* on the *House-top*; *Eve* in *Paradise*; *Christ* in the *Wilderness*. There were no *Tempting Objects* in the *Wilderness*, yet thither the *Tempting Spirit* follow'd our *Saviour*; and where he found no *Baits* he made them. He drew a *Beautiful Landkip* of the *Kingdoms* of the *World*, and the *Glory* of them, and presented it to our *Saviour's* view. He makes use of the *things* of the *World*, as *Baits* for all sorts of *People*. The *World* is subject to him: Out of it he forgets his *Darts*. It yields *Pleasures* for the *Sensual*; *Honours* for the *Ambitious*; *Riches* for the *Covetous*. When the *Children* of *GOD* present themselves before the *Lord*, *Satan* comes among them,

and

and brings the World along with him, to dazzle their Eyes, or divert their Minds. The Devil and the World follow the Hermit to his Desert, and the Monk to his Cell. Those who have much to do in the World, are very apt to forget GOD, and neglect their Souls. And those who have many vacant Hours, encourage the Devil to imploy them. How busy are the Devil's Agents to promote his Interest! What Arts and Methods do they use to draw Good men into some Scandalous Sins; and how ready are they to scoff and insult over them, when they prevail! These are your Holy Brethren and Sisters; these are the Godly People; they are all a pack of Hypocrites. And when GOD gives a sincere Christian a due Sense of his Folly, well may his Soul be fill'd with Shame and Grief, to think how he hath dishonour'd God, and given occasion to the Enemy to Blaspheme. Moreover, when Good Men see the Ungodly Prosper in the World; when they that work Wickedness are set up, and they that Tempt GOD, that put the highest Affronts upon him, are deliver'd; when the Stream runs strongly against those that walk Humbly with GOD, and Profaneness as an over-flowing Flood, bears down all before it; when Seriousness is treated with Scorn, and Tenderneſs of Conscience is ridicul'd as the Mark of a weak Brain, or a dastardly Spirit: What a Shock doth this give their Faith, and what a Damp doth it put upon their Minds! Were it not for the firm Belief of a future Judgment, and the Hopes of a Blessed Immortality, they would cry out, *Verily I have cleansed my Heart in vain.*

NOW feeling this World is so full of *Snares*, and the very best of Men, are continually expos'd to them; well may they long to Depart hence, that they may get into the *Paradise above*, where there is no *Serpent to bite*, no *Snares to entangle*, where are no *Scolding Wives*, or *Roiling Rabble*; where they shall be out of the reach of *Satan's Darts*, and above the Influence of the *World's Temptations*.

3dly, THEY Desire to depart from this *Changeable and Transitory World*. They perceive that they are made for *Eternity*, that their Souls are wrought and fram'd by their *Almighty Architect*, for an *unchangeable State*. They find the *Fashion of this World* passing away, its *Comforts* fleeting, and its *Enjoyments* Penishing. *Favour* is *Deceitful*, *Friends* are *Unconstant*, *Relations* *Frail* and *Mortal*. *Birds* make themselves *Wings*, and get out of sight in an instant. *Earthly things* crack in the handling. Like *fading Flowers*, while we are looking on them, and smelling to them, they wither in our Hands. What we promise our selves most from, often proves our greatest *Disappointment*, and what we take fastest hold of, slips out of our Hands, we know not how. If the good Things of the World do not leave us, in a little while we must die, and leave them. These things being seriously consider'd of by those who are *Born from above*, make them willing to depart hence, that they may go to that *Stable and Durable World*, on which their *Hearts and Hopes* are fix'd. They desire to get out of this *Region of Darkness*, and be admitted into the *Inheritance of the Saints*, whose *Light* is pure and unchangeable, like its *Fountain*. The *Father of Light*, with whom is no *Variableness*, nor *Shadow of turning*.

Thus you see what the Godly Desire
to Depart from, from this Body, and from this
World,

II.

HOLY Souls Desire to be with Christ: He is
the Principle, the Scope and End of their Life. His
Honour is their Aim, the promoting his Interest
their Business, and the Sight and Enjoyment of
him in the future State, their earnest Desire.

THEY have taken him for their Lord and
Saviour, and Devoted themselves to him. They
wholly rely upon his Merits and Intercession, de-
siring to be accepted in him, and looking upon their
best Performances, as Dust and Dung, in comparison
of him. They have Sworn Allegiance to him, and
endeavour to shew themselves Loyal and Obedient.
They have solemnly entred into Covenant with
him to be his, and his only, and that for ever.
They are Betrothed to him, and nothing can sepe-
rate them from his Love. They can say, Lord,
thine I am, and thou wilt I serve; and sometimes
also they can add, Lord, thou art mine, my Lord, and
my God; the strength of my Heart, and my Portion
for ever.

THEY know Christ, and therefore Love him,
and Love makes them impatient of their Distance
from him. They have seen him in the Prophecies
of the Word, in the Glass of the Gospel, in the
Sacrament of his Body and Blood; and now have
their Hearts bled within them, when they have be-
held him evidently set forth before their Eyes, as
Bleeding and Dying for them. They have often

heard him Speaking to them by his Messengers, and how have their Hearts burn'd within them, while he hath Talked with them, and open'd the Scriptures to them! Luke 24. 32. How Sick have they been of Love, when their Eyes have seen the King, the Lord of Hosts, sitting at his Table, and saying unto them, Eat O Friends, Drink, yea, Drink abundantly O Beloved!

THEY Believe in him, and to them that believe he is Precious, highly Esteem'd by them, deservedly Dear to them. They account him the chiefest of Ten Thousand, and altogether Lovely. Tho' they have not seen him in the Flesh, they Love him, and believing in him, they Rejoyce with Joy unspeakable, 1 Pet. 1. 8. They acknowledge him as most Glorious in himself, and have Tasted that he is most Gracious to them. Great things are spoken of him in the Holy Scriptures. He is there set forth as the Alpha and the Omega, the Beginning and the End, the First and the Last: As the Brightness of his Father's Glory, and the Express Image of his Person: As the First Born of every Creature, the Beginning of the Creation of GOD, the Lord and Heir of all: The Head of all Principalities and Powers: The King of Kings, and Lord of Lords: The Prince of Peace, who is over all, God blessed for ever

THEY Live by him, and they live to him. Christ is their Life, Col. 3. 4. their Hope, Col. 1. 27. their Light, John 9. 5. All the Streams of Grace and Comfort flow to them from the Father, thro' him. Thro' him they receive Redemption, Reconciliation, Adoption, and Salvation. In him they are Chosen, Accepted, Justify'd. To him they have committed their Souls, and all their Spirit-

spiritual and Eternal Concerns. To him therefore they desire to go, and with him they desire to be. And this their Desire to be with Christ, includes in these Three Things, Presence with him, the Kiss, and Fruition of him.

First, THEY Desire to be Present with Christ, in the same Place where he is. This Body keeps them at a Distance from him; 'tis as a Wall of Separation between them and their Saviour. 2 Cor. 5. 4. While we are at home in the Body, we are absent from the Lord. 2. 8. We are willing rather to be absent from the Body, and to be present with the Lord. The Confidence they have, that, after Death, they shall be present with Christ, makes them long for the time of their Departure.

CHRIST came into this World, out of Love to them; to pay their Ransom; to propitiate GOD to them; to procure Pardon for them; to bring in everlasting Righteousness; and to Purchase for them an eternal Inheritance. Again, for their sakes, he left this World, and returned to his Father, to keep the Peace he hath made; to bestow the Pardon he hath procur'd; to prepare a Place for them; and to give them an abundant Entrance into the everlasting Kingdom, the Incorruptible Inheritance reserved in Heaven for them, 1 Pet. 1. 4. Of this he hath given them Assurance, John 14. 2, 3. I go to prepare a Place for you; and I will come again, and receive you unto my self; that where I am, there ye may be also. So also John 17. 24. Father, I Will that they also whom thou hast given me, be with me where I am. He Ascended to his Father, and their Father, to his GOD, and their GOD: And he hath told them, that where he is, there shall also his Servants be,

John 12. 26. He promis'd the *Penitent Thief* in the Cross, That he should be with him in *Paradise* that Day; not after the general Resurrection, but immediately after his Dissolution, *Luke 23. 43.* He represents the Soul of *Darius* as carry'd by Angels into *Abraham's Bosom*, *Luke 16. 22.* A Voice from Heaven informs *St. John*, that the Blessedness of his Faithful Servants, commences from the very time of their Death, *Rev. 14. 13.* Blessed are the Dead which die in the Lord, from henceforth. Their Souls do not sleep in the Grave, or lie in Purgatory till the Resurrection, but when they Depart hence, they Rest from their Labours, and begin to receive the Reward of their good Works.

THESE are some of those Promises and Discoveries which Christ hath made unto his Servants, concerning their future Happiness. On these their Souls securely Rest, and for the Accomplishment of these, they earnestly Long. They Desire to be admitted into the Assembly of Pure and Perfect Spirits, of Holy Angels, and Holy Souls, Souls free from all Blemishes and Imperfections. They Desire to go to Christ, to be with him whom their Soul Loveth, and to dwell with him for ever.

Secondly, THEY Desire to See Christ. They would fain have the sight of him in his Exalted, Glorify'd State. They have now a Taste and Experience of his Goodness, but he hath promis'd to make them Spectators of his Glory and Happiness, *John 17. 24. That they may behold my Glory, which thou hast given me.*

THERE

forth such an effluen of Transcendent Glory.

THERE is a Twofold *Glory* of Christ, the
 Glory of his *Divine*, and of his *Human* Na-
 ture. *They have the light of his Body of his that was scorn'd, and pierc'd,*
THERE is the *Glory* of the *Divine* Na-
 ture. Christ being the Eternal Son of G O D, is
 posses of all Divine Perfections. While he was
 here, his Godhead was Obscur'd, and his Glory
 Eclips'd. He that was in the Form of G O D, took
 upon him the Form of a Servant, and suffer'd the
 Punishment of a Slave; He emptied himself of his
 Glory; But when he was about to leave the
 World, he Prays for the speedy Manifestation of
 it. *And thou O Father, glorify him with thine
 own self, with the Glory which I had with thee before
 the World was,* John 17. 5. Here Christ, as God,
 is with the *Father*; hereafter they shall be with
 him. He hath taught us to Pray, *Our Father which
 art in Heaven*. G O D is every where, but we are
 to direct our Prayers to him in Heaven; because,
 that is his House, his Kingdom, his Temple, his
 Throne: There he Exhibits himself in the most
 Glorious manner, adorn'd with all the Ensigns of
 Majesty and Greatness. Heaven is the Place of
 his Residence, where are the clearest Discoveries of
 his Wisdom, Power, and Goodness. Now in
 Heaven, Holy Souls shall behold the excellent Ma-
 jesty, the resplendent Glory of the Son of G O D.
 His Infinite Perfections shall there be Display'd in
 such a manner, as we are not able now to conceive
 or imagine. *Notes of these things, to which Holy Souls
 are not excluded from the light of this sun of Right-
 eousness, nor are any perfect spirits deprived of
 it. The sun of Righteousness.* **THERE**
(saith Dr. Bates Enriching Kett, p. 30.) *saith*
forth

512. **THERE** is the Glory of Christ's *Human Nature*. This the Departed Saints behold in its exalted, glorify'd State. They have the sight of that Body of his that was Scourg'd, and Pierc'd, and Crucify'd for them; that Body which was here expos'd to all manner of Miseries, and Indignities, is now *Immortal* and *Glorious*, so as to out-shine the Sun in its greatest Brightness. For if the Bodies of the Saints, at the Resurrection, shall shine with the Brightness of the Firmament, and as the Stars for ever; Dan. 12. 3. Yea, As the Sun doth the Kings of their Father; Matth. 13. 43. With what a bright and dazzling Light doth the Body of Christ shine; seeing his glorious Body is the Pattern to which theirs shall be Conform'd; Phil. 3. 21. 'Tis fit that in all things Christ should have the Preeminence. At his Transfiguration on the Mount, his Face did shine as the Sun, and his Raiment was White as the Light, Mat. 17. 2. Who knows but his Glorious Body in Heaven, may exceed the Sun in Purity, Splendor, and Visibility. That is his House, his Kingdom, his Throne; there he exhibits himself in the most glorious manner. **CHRIST** is represented, Rev. 7. 6. standing as a Lamb slain in the midst of the Throne. The Throne is in the midst of the City of GOD, and the Lamb is in the midst of the Throne, expos'd to the view of all the Inhabitants of that Holy City. He is in the most publick Station, and lies open to the Sight of Angels and Departed Saints. Every Eye shall see him, Rev. 1. 7. The Remotest Corners of that World, to which Holy Souls are going, are not excluded from the Light of this Sun of Righteousness, nor are any perfected Spirits depriv'd of the sight thereof. "The Sun of Righteousness" (saith Dr. Bates Everlasting Rest, p. 30.) sheds forth

forth such an effusion of Transcendent Glory, that at the first entrance into Heaven, the Saint is struck with Admiration. The Glory of the Son of GOD shines thro' the Humane Nature, and is Communicated to all the Blessed Spirits above, *Id. p. 95.* 'Tis the Honour and Happiness of all Departed Saints to be *Present with the Lord*, and his Glory is so manifested to them, as to Delight them, not to Confound them.

WHAT Joy will it be to the Saints, to behold Christ their *Advocate*, Interceeding and Recommending the Persons, and Services of his People, to his Father's Acceptance? How infinitely Pleasing will it be to them, to see him who loved them, and died for them, *Exalted at the Right Hand of the Majesty of GOD!* To perceive how near Access he hath to GOD, and what a mighty Prevalence he hath with GOD?

HOW will their Souls overflow with Joy, to see him, who gave his Life, and shed his precious Blood for them, advanced to *Royal Power*, and *Supream Authority*? To see him on his Throne, adorn'd with all the Ensigns of Honour and Majesty, having the Scepter of his Kingdom in his Hand, and his Sword upon his Thigh, to see the *Heavenly Hosts* casting down their Crowns before him, and paying him Homage and Adoration, to behold him thus highly Exalted, and to observe how all the *Powers of Heaven*, bow the Knee to him, and Confess that he is *Lord, to the Glory of the Father*, how inconceivably Pleasant will this be? How will those who here delighted to Sing the Praises of GOD, be Surpriz'd and Ravish'd to hear the *Celestial Quire* ascribe Blessing, and Glory, and Power

to him? And with what Transports of Joy will they
 joy in Comfort with Angels, and Principals, and
 Powers, in that New Song which they sing before the
 Throne

Thirdly, **THEY Desire to Enjoy Christ**; they
 would be with him, that they may partake of his
 Glory. They desire the *Præsentation*, as well as the
Vision, of Christ; and would be not only *Spectators*
 of his Glory, but *Sharers* in it. They desire intimate
 Converse and Communion with Christ; Rich
 Communications of Light and Love from him.
 According to his Promise, they expect to see him
 as he is; and by Contemplating his Perfections, to
 be more and more Conform'd to him, and to be
 filled with his Likeness.

THEY Desire to dwell with him in his Palace;
 to eat and drink with him at his Table; to receive
 Crowns and Robes from him; to be joint Heirs with
 him in his Kingdom; yea, to sit down with him on
 his Throne. They desire to be with him, that
 their Holiness may be Perfected, and their Joy full;
 that they may no more Groan under the Burden of
 Corruption; no more Complain of want of Love
 to him, or of the Sense of his Love; no more Be-
 wail the Darkness of their Minds, or the Coldness
 and Deadness of their Hearts. They Long to
 have their Understandings Exalted, and Irradia-
 ted with Beams of pure Light, and their Hearts
 Warm'd with Flames of perfect Love, by him
 who is the Light of the New Jerusalem, and the
 Head of the whole Church, who conveys everlast-
 ing Supplies of Life, and Light, and Love to all his
 Members.

NOW

2. Question.
WHAT are the Grounds and Reasons of these
Desires of Holy Souls? What is it that makes them
Willing to Depart from this Body, and this
World, and to be with Christ?

THE Divine Principle which is Implanted in them, makes them long for the Sight and Enjoyment of Christ. The New Nature came from Heaven, and tends to Heaven; it came from the Father of Light, and tends towards the Center of Light. The Divine Nature, of which they are Partakers, makes them Long for the Divine Presence. Faith makes them Long for clearer Views of those things whereof they have a Glimpse. They know and are persuaded, that Christ will accomplish all his Promises, and bestow upon them all the Blessings of his Purchase. They knew that when the Earthly House of this Tabernacle is dissolv'd, they have a Building with G.O.D., a House not made with Hands, Eternal in the Heavens. That Love which is kindled in their Breasts, alienates them from this World, and draws forth their Desires after a better. Here is not

not their Rest; Nothing here below is Worthy of their Affections. The best of Earthly things are but *Bambles and Toys*, fit to please the *Children of this World*. As for them, their Souls are purify'd; Christ hath *Form'd* them for himself, wrought them by his Spirit, for the *use* of his Temple; They are Prepar'd for Communion with Christ, made *Meet* for their *Inheritance*. The Kingdom of GOD is within them; the Holy Spirit hath taken the Possession of them, as his Habitation. They Long for that compleat Happiness, which they are Capable of, and Made for; that Happiness for which they are *Redeem'd* by the Blood of Christ, and *Renew'd* by his Spirit. Christ never Dy'd for them, that they might for ever Live here on Earth, a Life of Sin and Sorrow; He never Ransom'd *Immortal Souls*, that they should always be confin'd to these *Houses of Clay*; Nor did the Spirit of Christ Sanctify them, to Dispose them for a continual Residence here: But to make them Meet for the Service and Enjoyment of their Saviour, in a higher and better State. All the Operations of the Spirit, all the Preparations of Grace, make the Children of GOD Long for Glory.

2ly, THE Evidences which they have of their Title to future Happiness, makes them desire to enter upon it. They are made meet for it, and they have the Seal and Earnest of the Spirit, to Evidence their Right to it, and make them desire the Possession of it. They believe that Great and Glorious things are prepar'd for them that Love God; and as they know that they Love God, so they have some good Hope, that they are beloved of God; that they are his Adopted Children; and shall receive the Reward of the Inheritance.

30. *THE Sweet Experience they have had of Christ here, makes them desire to be with him. Here Christ hath manifested himself to them; he hath Refresh'd them with his Shadow; Feasted them at his Table; Carry'd them into his Banqueting-House, and spread the Banner of his Love over them. When they have had a Smile from him, they have been Sick of Love. They have seen his Goings, heard his Voice, been satisfy'd with the Goodness of his House. How Sweet hath his Word been to their Taste! When he hath Supp'd with them, how Sweet, but (alas!) how short hath the Entertainment been! How fain, therefore, would they Dwell in his House for ever, and be Embrac'd in the Arms of his Love!*

31. *THE Sense of their Woful Distance from Christ, makes them weary of their Abode here. They have now and then a Glimpse of him, a Glance from him, comfortable Communion with him; but his Visits are short and seldom. They are in a Dry and Barren Wilderness: Did not he, whom their Soul Loveth, Visit them, and speak Comfortably to them, their Life would be an intolerable Burden. They would not live always to enjoy the best that Earth can afford them; Yea, the best of Heaven, that is to be enjoy'd here, instead of satisfying them, increases their Desires to Depart. They look upon themselves as Strangers here, and declare plainly, by the course of their Lives, that they seek another Country. They are risen with Christ, and seek those things which are above where Christ is. Christ hath their Hearts: How do they Hope, and Pray, and Long for the nearest Conjunction with him, the fullest Enjoyment of him! Death is in*

is self Terrible to them: This Lion in the way, makes them start and draw back, when they are about to leave the World: Yet, rather than be always at such a Distance from Christ, they prepare themselves for the Assault of the last Enemy. They are so far Reconcil'd to the King of Terrors, that they had rather fall by his Hands, than still be Depriv'd of the Enjoyment of Christ. How do they Lament after Christ, and Mourn for his Absence! While they are in the Wilderness, they look towards the Promised Land; and when they have a distant Prospect of it, as Moses on the top of Pisgah, how do they wish for the Wings of a Dove that they may Fly away and be at Rest!

sly, THE Imperfection of Grace, and the Remains of Corruption, make them Long to Depart hence. Tho' they have been Wash'd in the Fountain open'd for Sin, and for Uncleanness, and have been cleansing themselves from all Filthiness of Flesh and Spirit, yet they are not thoroughly Purg'd. Tho' they are like in the Lord, and shine before Men; yet their Candle needs Snuffing. They have Corruption as well as Grace, Dross as well as Gold. How do they complain of the Coldness and Deadness of their Hearts, the Feebleness of their Desires, the Indifference of their Spirits? How are they Asham'd, and Blush to lift up their Faces towards GOD, when they consider how little they have of his Image, and how Unsuitable they carry it to the Experience they have had of his Love? How do they Mourn under the sense of their Duiness and Distraction in Duties; their Barrenness under Ordinances; and the Slowness of their Pace towards Heaven? The Flesh Lusteth against the Spirit, and the Law of the Members Wars against the Law of the

the Mind, and brings them into Captivity to the Law of Sin and Death. Hence are these Sighs and Groans; O Wretched Man that I am, who shall deliver me from the Body of this Death! When will the Time come, when I shall no more Offend GOD, no more Doubt of his Love!

6. THEIR present Troubles and Afflictions make them the more willing to be gone. The Wormwood which is upon the Breast of the World, helps to wean them more and more from it. The Noise and Disturbance here, makes them Desire to be admitted into the quiet Habitation above. Their Willingness to Depart hence, Proceeds from Noble Principles, Faith, Hope, and Love, (as has been shewn:) And the Sense of their present Miseries, increases this Willingness. The Burdens which press them, make them Groan for Ease and Deliverance. The coarser their Fare, and the harsher the Usage they meet with, in this House of their Pilgrimage, the more willing are they to arrive at that Country, towards which they are Travelling. Pains and Sickness are (saith Mr. Rogers, *Trouble of Mind* p. 215.) as the Wheels of their Chariots, which drive them nearer to their home. They do not barely in a Fit of Passion, or Discontent, wish for Death, as some did, to be rid of present Trouble: But they Desire to be freed from Sin, and to enjoy future Happiness; what they see, and Suffer here, increases this Desire.

THE filthy Conversations of the Profane, Vex their Souls; the Scandals and Miscarriages of Professors, wound their Hearts; the Coldness and Lukewarmness

warmness of some, the blind and fiery Zeal of others, is a constant Grief to them. To see the Sheep of Christ, Act the part of Wolves one against another; to behold the bitter Envy and Strife, the shameful Breaches and Divisions that are among those who Profess the same Faith, and Hope for the same Heaven, makes them ready to cry out with the Prophet, Jer. 9. 2, 3, 4. O that I had in the Wilderness, a Lodging Place for Way-faring Men: that I might leave my People, and go from them: for they are an Assembly of Treacherous Men, &c. To observe the Decay of the Life and Power of Godliness, the Pride and Self-Conceit, the Covetousness and Uncharitableness, the great Addictedness to the Petty Interests of Parties, and unreasonable Concern about the Fringes of Religion, that is too common among Christians, may well make *Pious Souls* willing to leave this *perishable and ill-natured World*, that they may enter into the *World of Light and Love*, and may dwell in the *Temple above* where every Pillar is *Wrought and Polish'd*, and the Sound of Hammers and Axes is not heard. How fain would they get out of this *Tempestuous Ocean* and enter into that secure Haven, where is a continual Calm. How welcome are the Thoughts of that Day, when Sin and Sorrow shall be no more, when all Tears shall be wip'd from their Eyes, all Grief banish'd from their Hearts; when they shall have no Cloud on their Faces, no Thorn in their Flesh, no Stain on their Souls; but shall joyn with the Heavenly Host, in ascribing Blessing, and Honour, and Glory, and Power, unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

3. Question.

WHENCE is it that many Holy Souls, are in a great measure Strangers to this Happy Frame? That tho' they are willing to be with Christ, yet they are loath to Depart hence, in order to it?

Answer.

1st. A Real Desire to be further serviceable to the Interest of Christ in this World, may check and abate these Inclinations in Holy Souls. The Apostle however Desirous to Depart, that he might be with Christ, yet was not unwilling to continue in the Flesh, that he might be useful to the Christian Church. Godly Ministers may prize Life, as it affords them an Opportunity of publishing the Glad Tidings of Salvation: How fain would they bring home Wandering Sinners to Jesus Christ? How loath are they to leave the World, when they have reason to fear, that as to many of their Hearers, they have laboured in vain? How willingly would they Plead the Cause of Christ, and how unwilling are they to Depart hence, under Apprehensions, that at the last Day they shall be forc'd to Witness against many of those, who have remain'd impenitent under their Ministry? How do godly Parents desire to Educate their Children in the Nurture and Admonition of the Lord? They can't bear the Thoughts of leaving them, before they see Christ formed in them. How willingly would Religious Persons, who have well-grounded Hopes of Heaven, stay longer here on Earth, that they may endeavour to Promote the Conversion and Salvation of those, who are Near and dear to them?

2dly, *THEIR unacquaintedness with the Invisible World, makes Pious Persons loth to enter into it.* The most Holy and Wise, are in a great measure Ignorant of the Future State. The Things of the other World are Remote from us, and far out of sight; we cannot have any Experimental Knowledge of them, till we our selves enter into it. None that are gone into the *World of Souls*, have return'd back from thence, to inform us how it is there. The best know but in part. This World they are acquainted with; they Complain of their Sins; they Grown under their Burdens; they would fain have Ease and Deliverance: But their Knowledge of the State of separate Souls being very imperfect, they would fain continue at home in the Body, and not go to a Place which they never saw.

3dly, *IMMODERATE Love to Earthly Enjoyments, and Fondness for dear Relations.* Those who have set their Affections on Things above, yet may not be sufficiently Crucified to the World. The Disciples of Christ, when things go well with them, would fain Build *Tabernacles* here. How grievous is it to them, to think of parting with the Pleasant Accommodations of Life; and when they have been very Solicitous to Feather their Nests, how hard is it to be ready to Die in them? Not only the *Children of this World*, who have their Portion in this Life, but even the *Children of Light*, when they have stor'd up large Provisions for themselves, are apt to wish for many Years to enjoy the Goods they have laid up. 'Tis Love to the World that makes us loth to leave it. To depart from fair Houses, Rich Furniture, Plentiful Estates, which we have obtain'd

with

with much Care, and enjoy with too great Comfort ;
 how doth it cut us to the Heart ! We set too high
 an Estimate upon these things ; there is so great an
 agreeableness between them and our Unregenerate
 heart, that we set our Hearts upon them, and
 take up our Rest here in the Wilderness. Our Fan-
 cies are pleas'd, and our Senses gratify'd with the
 vain Shews, and Empty Shadows of this *Fools Para-
 dise*. Our Affections have been taken in the Gins,
 and entangled in the Snares, which the World hath
 spread for them : When God summons us to make
 haste to *Zoar* ; when Diseases take hold of us ; yet
 with *Lot's Wife*, our Hearts look back to *Sodom*,

AGAIN ; *Too great Fondness for Friends and Rela-
 tions*, makes the Godly loth to Die. They would
 fain instruct them, Counsel them, Provide for them,
 and see them Settled in the World. They do not
 as they ought, Trust GOD with Themselves and
 Theirs ; they are so eagerly bent upon making Pro-
 vision for their Family and Posterity, as if GOD
 were to Die with them, and they did not leave a
 Providence in the World behind them, to take
 care of their Children, and dear Relations, when
 they are gone.

Lastly, *A Natural Fear of Death, or rather of Dying*.
 Tho' they be in a good Measure reconcil'd to *Death*,
 yet they dread the Thoughts of *Dying*. They
 would fain be with Christ, but Death stands as a
 Lion in the way. They desire to *Sleep in Jesus*, and
Rest with him, but are very loth to be *Unclothed of
 the Body*. The Thoughts of a Dying Hour are ve-
 ry terrible. How shall they walk thro' the Dark
 Passage, that leads to the Mount of GOD ? How

can they endure sharp Pains, how can they bear the repeated Blows, which they must receive from the last Enemy, before the Union between Soul and Body be dissolv'd? They desire to get home to their Father's House, but there is a dangerous Sea to be pass'd over: When they are come to the very Shore, and can look over to the other side, their Hearts fail them; the furious Blasts, and swelling Waves, make them shrink back, as loth to go on Board, and set Sail. Could they get to Heaven without Dying; be admitted into the House of God, without passing thro' the Gates of Death; might Mortality be swallow'd up of Life, how would they long for the time of their Translation? But they can't thoroughly Conquer the Reluctancies of Nature, Against those bitter and painful Agonies which they must pass thro', nor receive the fatal Stroke from the King of Terrors, with due composure of Mind.

They WANT of Assurance of their Title to Glory. Impenitent Sinners are unwilling to Depart for Fear of Hell; and Doubting Christians, for want of clear Evidences for Heaven. He that is well assur'd that after his Departure hence, he shall be with Christ, can't be very unwilling to be Dissolv'd, in order to it. Those who have good Hope thro' Grace, that Death will be their Gain, that their Sins are Pardoned, that at Death all their Imperfections and Miseries will be ended, and that Christ will receive them to himself; will Rejoyce, when the time of their Departure is at hand. But how many Christians are there, who tho' they be Sincere, yet are Weak in Faith: They have been Careless in their Walk, Negligent of their Watch: They seldom Examine themselves; have but low Degrees of Grace; have

have got but little *Victory* over themselves, or over the *World*. Some being overcome with *Melancholy*, have *Disfmal Apprehensions* of their *Condition*, and pass a *severe Doom* upon themselves: *Judicious Observers* discern the *Goodness* of their *State*, but they themselves can't perceive it, and will not be persuaded of it. The *Grace* of *GOD* in them, appears to others, as a *burning and shining Light*; but 'tis as a *Candle* in a *Dark Lanthorn*, the *Dark Side* is towards him that carries it: And while they thus walk in *Darkness*, no wonder if they fear to enter into the *Valley of the Shadow of Death*.

THESE are the Things which render *Holy Souls* unwilling to *Depart hence*: But as they grow in *Grace*, so their *Fears of Death* abate, and their *Desires to be with Christ*, increase. Therefore, such *Earnest Desires to Depart*, are not *Marks* to Try the *Truth* of *Grace*, but *Discoveries* of the *Strength* of it. There are some such *Desires* in all *Holy Persons*; but few attain to *St. Paul's Height*: Nor can any (according to *God's* ordinary *Method* of *Dealing* with his *Children*;) have *Rational Grounds* to be earnest for their *Departure hence*, or good *Hopes* to be with *Christ*, but such as are *strong in Faith*, who have been very strict, and circumspect in their *Christi-an Course*; and have got a *great Victory* over the *World*, and the *Flesh*. These many times *Triumph* over the *Last Enemy*, when it begins to sieze them, and are full of inward *Peace* and *Comfort*, when their *Friends* and *Relations* are all in *Tears*. The *Joy of their Lord* enters into them: and when they are at the *Door of Eternity*, they begin those *Hallelujahs*, which will be their *Employment* for ever.

APPLICATION.

1. *Inference.* IS it the Duty, and (in some measure) the Disposition of Holy Souls, to Desire to Depart, and to be with Christ? How great then is the Power and Efficacy of Divine Grace, that begets such Desires; notwithstanding the contrariety of Fleshly Inclinations, the Affection to this Life, and the Fear of Death, which are Natural to us?

2. *Inference.* INTO what a deplorable Degeneracy is a great part of the Christian World sunk, that the most of Christians are such Strangers to these Desires, that a great number of those who are most Serious, are all their Life time subject to Bondage, thro' Fear of Death; yea that Multitudes, who call themselves Christians, Hate and Scorn such as discover most of this Blessed Temper; and think it long ere they get rid of those, who are most meet for Heaven! How doth the God of this World, blind the Eyes of his Vassals, that under a Profession of the Name of Christ, they hate his Image, and are full of Bitterness against his most faithful Servants: That they will not entertain a favourable Thought, or afford a good Word to those, whose Conversation is in Heaven; but for their Holiness and Strictness, Hate and Reprach them Living and Dying.

3. *Inference.* HOW highly doth it concern all Christians, to endeavour to get such a Temper and Disposition of Spirit, as this great Apostle had, both with respect to Earth and Heaven! To be willing to tarry here, as long as we can Promote the Honour, and Advance the Interest, of our Redeemer, in this World,

World; and to be willing to Depart hence, when he shall call: To have an Indifferency towards *Life* and *Death*; and to yield an intire *Submission* to the *Divine Will*, as to the *Time* and *Manner* of our *Dissolution*: To be able to say from our Hearts, as an *Excellent Minister* of the *Gospel* did, in his last Hours; when Extremity of Pain constrain'd him earnestly to Pray for his Release by Death, he would check himself, and say: *It is not fit for me to prescribe, when thou wilt, what thou wilt, how thou wilt.*

IN order to our getting, and increasing a *willingness to Depart*, and *be with Christ*, we should grow in *Grace*, walk closely with God, get our Hearts wean'd from this World, mortify our Fondness to the Body and all sensual Pleasures, get more acquaintance with the future State, and familiarize the Thoughts of Death. We should be careful to keep *Conscience* pure and tender, and to have our *Conversations* honest and blameless. We should take heed lest at any time our Hearts be overcharged with the *Cares*, or *Pleasures of this Life*; that our *Desires* to continue here, may not proceed from immoderate Affection to these things: That this may not be the Language of our *Hearts*, of our *Lives* and *Actions*; 'I can't bear the Thoughts of a Removal hence; I had rather stay here, than be with Christ; here is my Heart, my Treasure, my Portion; here would I dwell for ever, and this should be the Place of my Rest; I find the Temper of my Spirit agreeable to this present State, but as for the other World, I have no Knowledge of it, no Desire after it.

I. EXHOR.

World; and to be willing to Depart hence, when the shall call: **EXHORTATION.**

EXAMINE your selves by this Text and Doctrine, how you stand affected towards this and the other World. Have you any thing of the Temper and Disposition of this Blessed Apostle? Can you say, *To me to live is Christ, and to die is Gain?* Do you Desire to Depart, and to be with Christ, as what is best for you? Are you willing to be Absent from the Body, and to be Present with the Lord? You hear, that your Saviour Longs to have all his with him, where He is: Is the same Mind in you, that is in Christ Jesus? Do you groan earnestly to be gone out of this Element of Sin and Misery? Do you endeavour after a Readiness, and a Willingness to Die? Have you got a Meekness for Heaven? Are your Hearts enlarg'd in Sweet Communion with God? Are you ready to Encounter the Last Enemy? Do you not shrink back, when you see him coming towards you?

DO you Live and Act as Strangers here? Have you laid in Provision for your Voyage? Do you make your selves Friends of the Mammon of Unrighteousness? Have you stor'd up Promises and Experiences as Cordials for a Dying Hour? Do you hold Correspondence, maintain Communion with the Inhabitants of the other Blessed World, with Christ, Saints and Angels? Do you Love them, Delight in them, and Long to be with them? Do you Labour after an Angelical Temper, Universal Love, Benevolence, Activity, and Zeal for God? Do you despise the Pomp and Vanity of this World?

NOV. 1.

ARE

ARE you *Dressing* and *Adorning* your selves, and making ready, for your appearance before him, whom your Soul *Loatheth*? Do you frequently *Cast up* your *Accounts*, renew your *Repentance*, review your *Evidences*, and endeavour to make all *Clear* and *Sure*, with reference to your *Eternal State*? Have you hopes of going to *Christ*, and being for ever with him, when you *Depart* hence; or are your *Hopes* confin'd within the *Narrow Limits* of *Earth*, and *Time*? Are you content to be at *Uncertainties*; What will become of you, when you *Depart* hence? Or do you *Act*, as those who are in *good earnest* for *Heaven*; as those whose *Eyes* are *Open'd*; as those who have had a *Prospect* of the *Excellent Glory*? And do you *labour* always to be *Accepted of Christ*?

IF so, *Happy* are you. You may *Eat* your *Bread* with *Joy*, and *Drink* your *Wine* with a *merry Heart*. You may do the *Work of GOD* with *Cheerfulness*, and bear your *Burdens* with *Patience*. Yet a little while, and he that shall come, will come, and not tarry. How *Patiently* may you endure the *Frowns*, and *Reproaches* of *Wicked Men*, if you have the *Smiles* of *GOD*, and the *Applauses* of *Conscience*? You need not regard the *Scoffs*, and *Tantricks* of poor *Blind Sinners*, as long as your own *Hearts* do not *Reproach* you. You may well bear *Bodily Pains* and *Languishings*, if you have a comfortable *Prospect*, that *Death* will put an end to all *Pain* and *Misery*, to all *Sin* and *Sorrow*.

II. EXHORTATION.

LET us Bless GOD, for that he is pleas'd to work somewhat of this happy Temper in any of his Children: That we have any among us, who are Partakers of a Divine Nature, whose Hearts are full of Love to Christ, and whose Lives are Adorn'd with the Fruits of Righteousness. Such are the Props of a Nation, the Glory of the Places where they Live. 'Tis no small Happiness to Enjoy the Prayers, the Counsels and Examples of such.

III. EXHORTATION.

WHEN Persons of this Temper are remov'd, let those who Survive them lay their Death to Heart. What Reason have we of this Place to Mourn and Bemoan our Loss at this time! GOD hath Extinguish'd a Burning and a Shining Light. The Ornament of this Town, and of this Assembly is departed. May he, with whom is the Residue of the Spirit, by a plentiful Effusion thereof, upon those who are left, Repair this Loss. When much of Heaven is shewn to us for a while, and then remov'd from us, and Translated thither, we have Reason to be deeply Affected. Let us Weep, not for her, who is gone; She hath her Desire, and none that were well acquainted with her, doubt of her Happiness: But let us Weep for our Selves, who are Depriv'd of such a Bright and Shining Example of strict and serious Piety.

IV. EXHORTATION.

LET us follow the Example of those who walked with Christ while they liv'd, and desir'd to Depart hence, that they might be for ever with him. Let us Imitate this Excellent Servant of Christ, Mrs. Reynell, whose Body we have laid in the Dust, in her Virtues and Graces; but cover her Defects and Imperfections. Many of us have seen how she Walk'd, and Convers'd, since the Providence of GOD brought her among us: How Innocent, Humble, and Obliging she was in her Carriage; how strictly Conscientious in her Words and Ways: Let us go and do likewise.

HERE, for the Honour of the Grace of GOD in her, and that we, who are left behind, may be the better excited to follow her, so far as she follow'd Christ; give me leave to offer you some Account of those things in her, which were Excellent and Exemplary.

I know Discourses of this Nature are very liable to Censure; and I have no Reason to doubt, but that those Narrow Souls, who confine their Religion and their Charity to a Party, will condemn what I say, for Gross Flattery. Such as will not own any, who are not of their own Communion, for Members of Christ, while they live, and refuse them the Privileges of Christians, when they are Dead; no wonder if they Envy them their deserved Praise, and treat their Memory with Scorn. Let those, whose Spirits are Canker'd with Malice, or Sower'd with Prejudice, take their Course; Their Tongues are their

their own. Pity but such should have the Liberty, the Ephori of Sparta gave the Glazomenians, when they had Dirted and Dawb'd their Seats, in the Court of Judicature. Instead of Prosecuting them for it, "They Ordered the Common Cryer to go about the City and Proclaim; That none should Question the Glazomenians for sitting Dirtily and Basely. Those who delight to throw Dirt, may do it: The Kennels will furnish them.

BUT I suppose there are none such here present. And as for others, I do not go about to recommend her as Perfect, but as truly and exemplarily Pious. I do not deny but she had her Passions and Infirmities; but I doubt not, they were Repented of, and Pardon'd.

THE Account I have of her, from those who have reason to know, is, that she Feared God from her Youth, being well inclin'd in her Tender Years. A sickly Constitution of Body, might be of Use, by the Blessing of God, to make her more than ordinarily serious, and to take off her Heart from the Vanities of the World. She was certainly a very Mortify'd Christian, far from Affecting or Delighting in Pomp and Finery: Perhaps too much leaning to the other Extreme, and ready to scruple what was Lawful, and Suitable to her Condition and Rank.

SHE
 ὁ δὲ Μαθόντες ὅτι ἐπορεύει, ἐκ ἡγεμονίσσου ἀλλὰ καὶ δημοσίᾳ
 ἐκ κήρυκα καλίσσας, προσέλαβας αὐτὴν δημοσίᾳ κηρύξας,
 ἐξέτα Κλαζομενίους ἀχήμενους, *Ellian var. Hist. l. 2. c. 13.*

SHE was very Thankful to GOD for his Mercies, and took Pleasure in the Comforts and Accommodations of Life; particularly in her Garden, where she might in her Beloved Paths, at once observe the Works of GOD, and Meditate on his Perfections: But her Heart was not set upon any thing of this World; no, 'twas fix'd upon the upper better World.

HER Religion was Inward and Substantial, not for Show but Use. She desir'd silently to converse with GOD, without Noise or Ostentation.

HER Course of Obedience was (in the Main) Even, and Uniform. Her Devotion Regular. She did (perhaps) formerly too little stand upon Civility to Men, that she might Injoy much Communion with GOD. : She was loth to be hinder'd of her Hours for Retirement. How often hath she deny'd her Body Sleep and Refreshment, and prevented the Dawning of the Morning, that she might early Address her self to GOD? She gave her self much to Prayer and Meditation.

SHE was Moderate in her Principles, Peaceable in her Conversation. She shew'd a very cheerful Spirit, which, with her Humility, and Seriousness, Render'd her Amiable, in the Eyes of all that observ'd her.

SHE had a Tender Heart, afraid of the very Appearance of Evil.

SHE

SHE durst not adventure upon what she thought might Offend GOD, and Discredit Religion.

SHE valu'd GOD's Favour more than all the World, and fear'd Sin more than Affliction.

SHE took *Delight in Approaching to GOD*, and every thing that belong'd to GOD was Dear to her. His *Word* was her *chief Treasure*.

SHE Read the *Holy Scriptures* with great *Diligence and Observation*; marking such *Texts* as she did not Understand, in order to inquire the Sense of them: And she Valu'd *Helps to Understand the Bible*, far more than others do their *choice Jewels*.

THE LORD's-Day, was Esteem'd by her as the best Portion of her Time: She Welcom'd its Approach, and went to the *House of God* with exceeding great Joy. The *Ordinances of Christ* were the Delight of her Soul, the Comfort of her Life. A *Sacrament-Day* was a *Feast-Day* to her. How Strict, how Serious was she, in her Preparation for the *Table of the LORD*! She always kept a *Private Fast* the Week before. Nothing but Sicknes, should hinder her from that, or other *Publick Ordinances*. How Reverend, Serious, and Attentive was she in the *Solemn Worship of GOD*! She discover'd a *Humble Awe* of the *Divine Majesty*, without any Affectation of odd *Motions, Gestures, or Voice*.

HER Strictness and Seriousness did not render her *Morose and Unsociable*; nor did her Religion lie in *Complaining of her self, or Censuring others*:

But

But in a Life of Faith, Self-Denial, Delight in God, and diligent Preparation for another World.

HOW she Imploy'd her self in Secret, is known to him who first is Secret: That she was diligent in Examining, and Noting down the Condition of her Soul, is very probable, by the great Number of Papers she left; tho', being all writt'n in Characters, the Contents of them are not known. She set a high Value on Mr. Corbet's Self-Employment, in Secret.

THUS she Liv'd: And as for her Sickness and Death, they were of a Piece with her Life. Her Distemper being Dangerous, she Consulted Physicians, and very carefully Observ'd their Prescriptions. She endur'd her Pains (which for several Weeks were extremely Violent,) with great Patience. Never was she heard to utter one *Murmuring* or *Discontented* Word. She still justify'd GOD, and own'd, that he Punish'd her less than her Iniquities deserv'd. She was indeed afraid, under the Dreadful *Fetor* of the Cholick, lest her Patience should not hold out: But GOD was pleas'd to give her inward Supports, and Comfort, proportionable to her Burden. 'Twas no small Encouragement to her, to Review the Good Work of GOD upon her Soul: And she did Appeal to the Searcher of Hearts, that notwithstanding her many Defects and Imperfections, she had sincerely Endeavour'd to Walk with him.

SHE had got such a Victory over the Charms of the World, and the Terrors of Death, as (I suppose) few Christians Obtain. How Ardently did she

the desire to *Depart hence*? Many times she Discours'd with *Relish*, yea, with a kind of *Rapture*, concerning the *Joys above*. How did she Long to be with her *Dear Jesus*! I can't understand, that she once Manifested any earnest *Desire* of longer Life; But she often express'd her *willingness to Die*. Yet when the Benefits and Advantages of Life, were propos'd to her, she shew'd a Mind intirely resign'd to the *Will of God*. Provided she might be Serviceable in her Place, to Honour *GOD*, and Promote the Good of those about her, she should be well pleas'd to live longer; tho' she was fully perswaded, that *Death* would be far better for her.

WHEN she thought the time of her *Departure* at hand, (tho' she had some Reviving afterward) she did not shew the least sign of *Regret*, or *Reluctancy*; but with a *Calm* and *Compos'd* Mind, took her *Solemn Leave* of her *Relatives*, *Friends*, and *Domesticks*, to whom she gave very good *Advice*, which I hope will not be forgotten.

WHEN, thro' want of *Sleep* for a long time, her *Brain* was disorder'd: yet still when any thing of *GOD*, or the things of *GOD* was Propos'd to her, she would give very *Rational Answers*. Her *Soul* had been well acquainted with these things; and as she had been before, so she still continu'd, earnestly desirous of *Prayer*, in which she joyn'd with much *Attention*: and for which she was very *Thankful*. The *Breathings* of her *Soul* after *God* and *Heaven*, continu'd, when *Nature* was *Languishing*, and *Reason* *Disturb'd*. After a long *Struggle* with the *King of Terrors*, at length *GOD* gave her her *Heart's Desire*. On the *Lord's day*, in the *Morn-*

Mrs. Susanna Reynell.

Morning, Novemb. 21st, 1703, the Departed hence,
that she might be with Christ, when she was about
Seven and Twenty Years Old.

V. EXHORTATION.

LET us humbly and quietly submit to the Will of
GOD, in this Stroke. Let us Hear and Obey this
Rod, but not Repine at it. May we bear our Loss,
with such a *submissive Frame*, as she receiv'd the
Sentence of *Death*, and with that *Patience* with
which she endur'd those acute Pains, which GOD
was pleas'd to exercise her with.

IT IS the Will of Christ, that those who are given
him, should be with him; 'twas the Desire of our
Deceased Friend, to be with Christ: The Will of the
Lord is done, in taking her to himself; Her Will is
pleas'd: Who are we, that we should Oppose our
Will, to the Will of our Heavenly Father, and the
Desire of our Departed Friend?

F I N I S.

E R R A T A.

PAGE 6. line ult. Marg. read *Melius*. p. 10. l. 14. r.
Help meet. p. 17. l. 13. dele *it*. p. 18. l. 2. r. *at the Name*.
p. 20. l. 2. r. *continually*. p. 30. l. 27. r. *make*. p. 32. l. 30. r.
unsuitable. p. 34. l. 21. r. *polish'd*. p. 42. lin. penult. for *ye*
t. you. p. 49. l. 12. r. *piece*.

ADVERTISEMENT

Several Sermons of the late Rev-
erend Mr Robert Aikin, M. A.
having been transcribed from his own
Notes, some of them, with an Account
of his Life, are intended shortly to be
Printed: And if they meet with good
Entertainment, more may follow.

Thomas Aikin
Thomas Aikin his Son
God bless him
that he should be so
in learning & other things
which he has done
for the world